

# SYSTEMATIC LITERATURE REVIEW: THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO MAHMUD YUNUS

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## Abstract

*This research aims to analyze the concept of Islamic education according to Mahmud Yunus using the Systematic Literature Review (SLR) method. The results of the study show that Mahmud Yunus' thoughts on Islamic education focus on the comprehensive development of individuals, encompassing intellectual, moral, and practical skills. He emphasizes the importance of moral education to build strong and ethical characters in the Muslim community. The integration of religious and general knowledge in the curriculum is also a major focus in his concept, with the aim of preparing a generation capable of making positive contributions to modern complex society.*

**Keywords:** Concept of Islamic Education, Mahmud Yunus

## Abstrak

*Penelitian ini bertujuan untuk menganalisis konsep pendidikan Islam menurut Mahmud Yunus melalui metode Systematic Literature Review (SLR). Hasil penelitian menunjukkan bahwa pemikiran Mahmud Yunus tentang pendidikan Islam berfokus pada pengembangan individu yang komprehensif, meliputi aspek intelektual, moral, dan keterampilan praktis. Beliau menekankan pentingnya pendidikan akhlak untuk membangun karakter yang kuat dan beretika baik dalam komunitas Muslim. Integrasi ilmu agama dan ilmu umum dalam kurikulum juga menjadi fokus utama dalam konsepnya, dengan tujuan untuk mempersiapkan generasi yang mampu berkontribusi positif dalam masyarakat modern yang kompleks.*

**Kata Kunci:** Konsep Pendidikan Islam, Mahmud Yunus



## INTRODUCTION

Education is a continuous cultural process aimed at enhancing human dignity and worth.<sup>1</sup> Essentially, education is an endeavor to transform individuals toward a better state, with the core of this transformation being a shift in values.<sup>2</sup> Therefore, in line with the rapid development and transformation of our times, education must be designed with flexibility and dynamism. Education, including Islamic Education in its various forms, plays a vital role in human life. Islamic Education, with its focus on equipping individuals to achieve happiness in this world and the hereafter, must continuously adapt to remain relevant and beneficial for future generations. Humans were created with a noble duty and position on earth, and education plays a crucial role in fulfilling that purpose. However, not all educational concepts successfully guide individuals in achieving their designated roles and functions. In this regard, Islamic Education emerges as a comprehensive and precise solution.

For centuries, leaders in Islamic education have dedicated their thoughts and efforts to formulate the ideal concept of Islamic Education, aiming to shape a complete Muslim personality that aligns with the goals of Islamic education. Nevertheless, the realization of this ideal remains hindered, with the implementation of Islamic Education still not fully reflecting the formulated concept, nor achieving its goals entirely. This issue is further complicated by the dichotomy between secular and religious sciences in today's educational system.

Based on field realities, the disparity in lesson time allocation presents a significant challenge for Islamic Religious Education (PAI) in the modern era. This is particularly evident when comparing the lesson hours for PAI with general subjects. Under the School-Based Curriculum (KTSP), PAI is allocated only two hours, while general subjects often receive nearly double that time. This disparity becomes even more pronounced under the 2013 Curriculum (KURTI LAS), where PAI receives only three hours, while general subjects maintain a higher number of allocated hours.

The limited teaching hours for Islamic Religious Education in schools today has raised concerns about the behavior and character of young Muslim generations. This concern is evident in the persistence of actions that contradict religious values among students. One of the most prominent issues is the prevalence of interactions between boys and girls that overstep Islamic norms and ethics.

Islamic Religious Education is crucial in the formation of students' character. By receiving Islamic Religious Education in school, students can be guided towards commendable character (Akhlaqul Karimah) and away from blameworthy character (Akhlaq Mazmumah). When students maintain virtuous character, they

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<sup>1</sup>Hasanah, Hasanah, and Asmadewi, "Pemikiran Pendidikan Islam Perspektif Ibnu Sina dan Relevansinya Di Era Modern". *Istighna*, Vol. 6, No 1, 2023, h. 32

<sup>2</sup>Nurza, Rahmat, and Fahrudin, "Konsep Pendidikan Islam Perspektif Mahmud Yunus dan Implikasinya Terhadap Pembelajaran PAI Di Sekolah". *Tarbawy: Indonesia Journal of Islamic Education*, Vol. 5 No. 2, 2018, h. 175

will grow into individuals who bring pride to their religion, parents, and nation. Ultimately, this guidance leads them to success in this world and salvation in the hereafter, attaining prosperity in life and, ultimately, the paradise of Allah SWT.<sup>3</sup>

Amid the diverse challenges facing Islamic education today, the ideas and works of one of its prominent figures, Mahmud Yunus, have regained relevance. He crafted a comprehensive Islamic education model tailored to achieve the objectives of Islamic education. Mahmud Yunus is widely recognized as a pioneer of the integrated curriculum in Islamic education, a concept that unifies religious and general sciences into a cohesive learning framework. This approach aims to nurture a generation of well-rounded Muslims who possess broad knowledge, noble character, and the ability to embody Islamic values in their daily lives.

Furthermore, Mahmud Yunus not only spearheaded the inclusion of Islamic Religious Education (PAI) in the curriculum of general schools but also made significant contributions to reinforcing religious identity and character education for young Muslims within formal education settings. This effort not only addresses the spiritual needs of Muslim communities but also ensures that the religious and ethical values conveyed through PAI help foster strong morality and healthy social awareness among students in general schools.

This study aims to explore and analyze Mahmud Yunus's concept of Islamic education through a Systematic Literature Review approach. Centered on his ideas and perspectives, this review will examine various facets of Mahmud Yunus's educational concepts. The choice of this subject stems from a need to delve into and appreciate Mahmud Yunus's contributions to enriching insights into Islamic education. The findings from this literature review are expected to contribute to the development of Islamic education and serve as an inspiration for practitioners, academics, and anyone interested in deepening their understanding of Islamic education based on Mahmud Yunus's thought.

## RESEARCH METHODOLOGY

This study employs the Systematic Literature Review (SLR) method to analyze the concept of Islamic education as articulated by Mahmud Yunus. SLR was chosen as it enables researchers to conduct a systematic and comprehensive review of relevant sources, including academic journals, which ensures a structured examination of the literature.<sup>4</sup> The Systematic Literature Review (SLR) also assists researchers in identifying key themes and emerging patterns within the literature, as well as structuring research findings in an organized and logical manner. This study restricts the publication range of articles from 2020 to 2024. This timeframe is

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<sup>3</sup>Ramadhan and Setiawan, "Pentingnya Pembelajaran Pendidikan Agama Islam Untuk Membentuk Akhlak Siswa Di Sekolah SMA Swasta PAB 8 Saentis". *Edumaniora: Jurnal Pendidikan dan Humaniora*, Vol 01. No 02, 2022, h. 264

<sup>4</sup>Uttam Sahay, "A Systematic Review Of The Impact Of Performance Appraisal Systems And Competency Management Framework On The Performance of Employees In The Telecom Sector". *Jurnal: Psychology and Education*, Vol 58. No 1, 2021, h. 2520

chosen because it is considered sufficient for obtaining relevant and up-to-date sources on Mahmud Yunus's concept of Islamic education. Additionally, this period allows the researcher to track the development of Mahmud Yunus's thoughts on Islamic education over a substantial time span. The researcher selected nine journals from Google Scholar using the keywords "Mahmud Yunus," "Islamic education," and "educational concepts."

## RESULTS AND DISCUSSION

To gain an in-depth understanding of Mahmud Yunus's conceptualization of Islamic education, a comprehensive study of relevant academic literature is essential. Various journal articles were carefully reviewed, analyzed, and deeply examined. Each article was explored to uncover hidden meanings and formulate a coherent understanding of his thoughts. Analytical efforts were undertaken to achieve a comprehensive perspective, illuminating the diverse dimensions of Islamic education that he proposed. The selected journal articles focused specifically on Mahmud Yunus's ideas on Islamic education, ensuring a focused approach that yields profound findings.

### Brief Biography of Mahmud Yunus

Mahmud Yunus was born in Sungayang Village, Batusangkar, West Sumatra, on February 10, 1899, to Yunus B. Incek and Hafsa binti Imam Sami'un. His father was an imam, while his mother, the daughter of Engku Gadang M. Thahir bin Ali, was a knowledgeable figure and founder of a surau (similar to pesantren in Java). Mahmud Yunus dedicated his life to education and the interpretation of the Qur'an, establishing himself as a prominent figure in Indonesian Islamic education.

Mahmud Yunus began his education with guidance from his grandfather, learning to read the Qur'an at the age of seven. He attended general education at a public school, but by his fourth year, he grew bored with the repetitive curriculum. His father then enrolled him in a Madrasah in 1910, where he studied Arabic, grammar, and mathematics. Balancing school with teaching, Mahmud excelled in his studies, beginning to teach a variety of books at the young age of 16 in 1917. While studying, he also taught the Qur'an in the evening at the surau under his grandfather's supervision.

In 1919, Mahmud Yunus participated in important gatherings of scholars and helped establish PGAI (Islamic Teachers' Association). He also contributed to founding the student association "Sumatera Thawalib" in 1920. After performing the Hajj in 1923, he continued his education in Egypt, earning multiple degrees in education by 1930.

With his teaching qualifications, Mahmud Yunus led various schools and institutions, such as al-Jami'ah Al-Islamiyah Batusangkar and Kuliah Muallimin Normal Islam Padang. He served as Dean and Professor at IAIN Syarif

Hidayatullah Jakarta and received an honorary doctorate in recognition of his contributions to education.<sup>5</sup>

**Table 1.**  
**Review of Mahmud Yunus's Concept of Islamic Education**

No	Researcher and Year	Title	Research Findings
1.	Muhammad Abdullah (2020)	Mahmud Yunus's Thought on Islamic Education Reform and Its Relevance to Modern Education	Mahmud Yunus focused on self-development and advancing Islamic education. He emphasized the importance of elements such as educational objectives, a suitable curriculum, effective teaching methods, teacher quality, and the institutional development of Islamic education. In his approach, he combined idealism with a focus on empirical evidence and experience. <sup>6</sup>
2.	Ulvia Nur Anini, Muh. Ilham R. Kurniawan, Ali Muttaqin (2021)	Knowledge Integration in Islamic Education: Perspectives of Ibnu Sina and Mahmud Yunus	Mahmud Yunus highlighted the integration of religious and general knowledge within Islamic education. He advocated that students should receive religious education to shape their morals and character, while general knowledge is essential for their future adult lives to achieve a prosperous and fulfilling worldly existence. Yunus promoted a balanced approach between religious and secular knowledge to prevent the knowledge dichotomy, guiding students toward happiness in both worldly life and the afterlife. <sup>7</sup>
3.	Badriah (2022)	The Relevance of Mahmud Yunus's Thought to Islamic Education in the Era of	Mahmud Yunus's perspective on Islamic education covers aspects such as goals, understanding, content, curriculum, methods, educators, and educational environment. He advocated integrating religious and general sciences in the curriculum, aligned with modern

<sup>5</sup>Nurza, Rahmat, and Fahrudin, "Konsep Pendidikan Islam Perspektif Mahmud Yunus dan Implikasinya Terhadap Pembelajaran PAI Di Sekolah". h. 176-177

<sup>6</sup>Abdulloh, "Pembaharuan Pemikiran Mahmud Yunus Tentang Pendidikan Islam dan Relevansinya dengan Pendidikan Modern". *Al-Murabbi: Jurnal Pendidikan Agama Islam*, Vol 5, No 2, 2020, h. 24-32

<sup>7</sup>Ulvia Nur Anini, Muh. Ilham R. Kurniawan, "Integrasi Keilmuan dalam Pendidikan Islam Perspektif Pemikiran Ibnu Sina dan Mahmud Yunus". *AL-Qawaid AL-Fiqhiyah An-Nuha*, Vol. 8, No. 2, 2021, h. 303-323

		Digital Transformation	classifications focused on affective, cognitive, and psychomotor aspects. Yunus believed in adjusting teaching methods to students' age levels to ensure effective learning. His concept also highlights the importance of character building, skill development, and creating a conducive learning environment for students' growth. <sup>8</sup>
4.	Sumiati (2022)	Mahmud Yunus's Educational Thought	Mahmud Yunus viewed Islamic education as a means to equip students with both worldly and spiritual competencies. He emphasized the significance of a balanced teaching approach, blending rational, emotional, and practical elements. His goal was to deepen students' understanding of Islamic teachings, instill moral values, and develop various beneficial skills. Moreover, he advocated for an integrated educational approach that combines religious teachings with subjects such as botany, geography, biology, and others. <sup>9</sup>
5.	Hilda Ainissyifa (2022)	Contextualizing Mahmud Yunus' Islamic Education Concept in Madrasah Aliyah	According to Mahmud Yunus, Islamic education aims to develop individuals with moral integrity, noble character, and proficiency in both religious and general knowledge. Influenced by the societal environment, Islamic education includes learning and practicing both religious sciences and general disciplines like natural sciences and chemistry. Yunus emphasized the importance of balancing religious and worldly interests in education, underscoring a universal approach to knowledge acquisition and application. <sup>10</sup>
6.	Muhammad Riduan Harahap	Mahmud Yunus's Concept of	Mahmud Yunus identified two streams in education: spiritual and materialistic. The former believes in intelligence as a means

<sup>8</sup>Badriah, "The Relevance of Mahmud Yunus's Thought to Islamic Education in the Era of Digital Transformation". *Ruhama: Islamic Education Journal*, Vol. 5, (No. 2), h. 183-19.

<sup>9</sup>Sumiati, "Konsep Pemikiran Pendidikan Mahmud Yunu". *EJM: Jurnal Pendidikan Madrasah*, Vol. 1, No. 2, Desember 2022, h.90-98

<sup>10</sup>Ainissyifa and Nurseha, "Contextualizing Mahmud Yunus Islamic Education Concept in Madrasah Aliyah". *Jurnal Pendidikan Islam*, Vol 7, No. 1, 2022, h. 89-97

	and Umy Fitriani Nasution (2023)	Islamic Education	to avoid poverty, while the latter sees worldly achievements as the ultimate goal. The aim of Islamic education, according to Yunus, is to prepare students for both worldly tasks and religious practices, aiming for happiness in this life and the hereafter. The curriculum and lesson plans are tailored to meet each student's abilities and environment, with creative teaching methods to facilitate knowledge transfer. <sup>11</sup>
7.	Nur Eko Ikhsanto, Muthoifin, and Triono Ali Mustofa (2023)	Islamic Education Concept: A Comparative Study of Syed Naquib Al Attas and Mahmud Yunus's Thoughts	Mahmud Yunus described Islamic education as an endeavor to produce morally upright individuals with knowledge and skills in general education. He argued that the goal of education is to shape students into individuals with noble character and knowledge, leading them to happiness. His curriculum integrates religious and general sciences (integrated), aiming for graduates with a strong Islamic perspective and broad general knowledge. Teaching methods are adapted to the content, creating coherence between materials and methods. <sup>12</sup>
8.	Moh Asror, M. Yunus Abu Bakar, Ah. Zakki Fuad (2023)	Modernism in Islamic Education: Mahmud Yunus's Thought and Its Relevance to Enhancing the Quality of Islamic Education in the Society 5.0 Era	Mahmud Yunus viewed Islamic education as a means to enhance intelligence and employability among people, emphasizing the importance of morality and character in young generations and society. He promoted the integration of a modern curriculum within Islamic education, allowing students the freedom to learn and incorporate subjects like Arabic seamlessly. Yunus emphasized that Islamic education should enable students to develop skills and knowledge while instilling values of morality and exemplary character. <sup>13</sup>

<sup>11</sup>Muhammad Riduan Harahap, "Konsep Pendidikan Islam Menurut Muhammad Yunus". *Jurnal Pendidikan dan Konseling*, Vol. 5, No. 2, 2023, h. 96-99

<sup>12</sup>Ikhsanto, Muthoifin, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)". *Edukasi Islami: Jurnal Pendidikan Islam*, Vol. 12, No. 02, 2023, h. 1778-1790

<sup>13</sup>Asror, Bakar, and Fuad, "Modernisme Pendidikan Islam Dalam Pemikiran Mahmud Yunus: Analisis Dan Relevansinya Dalam Peningkatan Mutu Pendidikan Islam Indonesia Era Society 5.0". *Jurnal Pendidikan Agama Islam Al-Thariqah*, Vol. 8, No. 1, 2023, h. 38-47

9.	Yassir Hayati, Asmarika, and Fenni Febiana (2024)	Comparative Thoughts of Mahmud Yunus and Amin Abdullah on Islamic Education	Mahmud Yunus considered Islamic education as comprising intellectual, moral, and community education. He believed that Islamic education aims to foster individuals with ethical values, moral character, noble qualities, and knowledge and skills across various general disciplines. According to Yunus, Islamic education is designed to produce individuals who are not only knowledgeable but also ethical and morally honest, making positive contributions to society. <sup>14</sup>
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Based on an examination of several journals that analyze Mahmud Yunus's thoughts on Islamic education, there are notable similarities and differences in his approach. A key similarity lies in Yunus's vision for the purpose of Islamic education, which, aligned with other scholars, is to prepare individuals to lead fulfilling lives in both this world and the hereafter. This objective is achieved through the development of intellectual, moral, and practical skills that hold universal value.

In implementing this goal, Mahmud Yunus proposed various methods for Islamic education. Among his approaches are storytelling to illustrate moral values, question-and-answer sessions and discussions to stimulate critical thinking, as well as habituation and role modeling to reinforce moral practices in daily life. Additionally, Yunus advocated using lectures as a means to disseminate religious and moral values broadly within society.

Moral education also occupies a central place in Mahmud Yunus's educational philosophy. Many journals examining his contributions note that Yunus believed the development of good character and ethics serves as a foundational pillar for the safety and success of Muslim individuals in their lives.

Yunus further emphasized the integration of religious and general knowledge within the Islamic education curriculum. He argued that a profound understanding of religion should be accompanied by a broad knowledge of general sciences so that Muslims can function effectively in today's complex society.

While there is alignment in his views regarding purpose, methods, the significance of morality, and the integration of religious and general sciences, differences in emphasis and implementation of these concepts also emerge across various contexts and studies by researchers. These distinctions reflect diverse interpretations and applications of Mahmud Yunus's ideas on Islamic education, shaped by the unique backgrounds, cultures, and social contexts of each writer.

<sup>14</sup>Hayati, Asmarika, and Febiana, "Pemikiran-Pemikiran Komperatif Mahmud Yunus dan Amin Abdullah dalam Bidang Pendidikan Islam". *Jurnal Miftahul Ulum*, Vol. 2, No. 1, Februari 2024, h. 5-18



## **The Fundamental Concept of Islamic Education**

In Mahmud Yunus's perspective, Islamic education is an educational process carried out within an Islamic society, encompassing Islamic religious instruction from the elementary level through to higher education institutions. Through Islamic education, both the physical and spiritual growth of individuals is guided toward maturity, grounded in Islamic values as the fundamental basis. A psychological approach is also applied to enhance the effectiveness of education in understanding and developing each individual's potential and psychological needs.

Islamic education is a process aimed at transforming individual behavior across various life aspects – personal life, social interactions, and relationships with the environment. This transformation is achieved through a structured education system rooted in Islamic values. Islamic education not only aims to develop basic potential and learning abilities but also fosters positive changes in one's personal life as an individual, as a member of society, and in one's connection to the environment in which they live.

## **The Objectives of Islamic Education**

Islamic education transcends the simple acquisition of religious knowledge; it is an immersive and transformative process designed to develop individuals deeply devoted to Allah (SWT), embodying moral excellence and a breadth of intellectual insight. The ultimate goal of Islamic education is to navigate individuals toward a state of true well-being, balancing spiritual and material happiness in this life and in the eternal hereafter. Rather than focusing merely on memorization, Islamic education aspires to mold Muslims with a solid foundation of faith (iman) and piety (taqwa), viewing these qualities as the bedrock of a life that aligns with Allah's (SWT) teachings.

Islamic education, as articulated by scholar Mahmud Yunus, holds a universal nature, seamlessly integrating every facet of human existence toward achieving a holistic ideal of human perfection. This educational approach combines both secular and religious knowledge, emphasizing that wisdom in worldly matters and spiritual integrity are not separate pursuits but harmoniously intertwined. Through this synthesis, individuals are nurtured to become both intellectually enriched and ethically sound, capable of contributing to society with knowledge and virtue in equal measure. Islamic education thus produces well-rounded individuals whose scholarly depth is complemented by noble character, equipping them to meet the moral, social, and spiritual challenges of contemporary life.

## **Mahmud Yunus's Perspective on Islamic Education**

Mahmud Yunus, a distinguished expert in Islamic education, emphasizes the importance of intellectual education as the cornerstone of human development. Intellectual education aims to sharpen the mind, impart knowledge, and cultivate

the ability to apply knowledge in daily life. Through intellectual education, individuals gain the capacity to understand reality, solve various problems, and make positive contributions to society. This approach extends beyond formal knowledge, incorporating emotional and spiritual intelligence to produce individuals who are not only intelligent but also moral and spiritually grounded. For Mahmud Yunus, intellectual education serves as an essential foundation for the advancement of humanity and civilization.

In terms of moral education, Mahmud Yunus views it as a means to cultivate noble character, enhance faith, foster harmonious living, and attain happiness in both this world and the hereafter. Moral education is instilled through formal instruction, habitual practice, and exemplary behavior, requiring commitment and patience in its implementation. With a solid foundation in moral education, a Muslim individual can become a positive agent of change and contribute to a better life.

Mahmud Yunus also underscores the importance of physical education that integrates religious and moral values. According to him, physical education should promote exercise with a spirit of sportsmanship rooted in Islamic principles, while also encouraging physical health and fitness as a form of gratitude to Allah, the Almighty.

### **Methods and Approaches in Islamic Education**

Mahmud Yunus developed various methods and approaches in Islamic education that reflect his vision of how education can play a pivotal role in shaping knowledgeable, ethical, and socially beneficial Muslim individuals. He utilized the narrative method, for instance, to instill moral and spiritual values through inspiring stories. By presenting tales from Islamic history or wisdom stories in an engaging and comprehensible manner, Yunus effectively conveyed moral lessons to learners. Additionally, he employed the question-and-answer method to stimulate critical thinking and reflection. This approach encourages students to ask questions and seek answers, fostering an active learning process rather than passive information intake.

Discussion was another key approach Yunus employed, particularly as a medium to explore religious concepts, morality, and contemporary issues relevant to society. Through discussions, he aimed to sharpen students' understanding and help them develop mature perspectives on various issues. Furthermore, Yunus emphasized the importance of habitual training, focusing on fostering good daily habits rooted in Islamic values. He believed that reinforcing positive behavior and worship practices would contribute to the formation of a strong and consistent character in students.

In addition, Yunus saw role modeling as a fundamental element in education, where educators not only teach but also exemplify good behavior. By embodying such values, he hoped to inspire and guide students toward positive

paths. Finally, Yunus employed lectures as a means of disseminating religious knowledge and moral values to the broader community. Through his lectures, he addressed various religious themes and imparted Islamic principles relevant to daily life, enabling the community to apply these teachings in real-world contexts.

### **The Islamic Education Curriculum**

Mahmud Yunus, a prominent Muslim thinker and educator from Indonesia, formulated a holistic Islamic education curriculum. This curriculum aims to prepare students not only for proficiency in worldly pursuits but also to practice religious teachings for happiness in both worldly and eternal realms. According to Yunus, Islamic education is not solely about imparting religious knowledge; it also integrates general knowledge to create well-rounded individuals who are both devout and broadly educated, capable of making positive contributions to society.

This curriculum emphasizes the development of skills and character. Students are encouraged to become critical thinkers, creative individuals, and effective problem-solvers. Teachers play a crucial role as facilitators and mentors, employing varied and engaging teaching methods. Mahmud Yunus's curriculum, with its learner-centered principles that balance skill and character development, serves as a valuable reference for developing Islamic education curricula in the modern era. Its relevance lies in its alignment with contemporary educational goals, which demand capable, faithful, and ethical individuals. However, continuous adjustments and adaptations to the changing times are essential. The curriculum must be regularly updated to account for advances in science and technology and to address the dynamic needs of society.<sup>15</sup>

### **Relevance in the Digital Era**

In today's digital age, the relevance of Islamic education, as envisioned by Mahmud Yunus, has become increasingly evident, particularly in leveraging advancements in information and communication technology to enrich the learning process. Mahmud Yunus, with his progressive outlook on Islamic education, inspires a more adaptive approach in this modern era, where technology can bridge traditional challenges in delivering religious content. Through the use of digital platforms, such as mobile applications, educational videos, and social media, Islamic education can now be presented in more engaging and interactive ways. This approach enables Islamic teachings, including stories of wisdom and moral values, to be delivered in a format that is easily understood and accepted by younger generations, who are more accustomed to technology.

Beyond content delivery, digital technology also plays a significant role in enhancing the quality of learning and assessment in Islamic education. Through e-

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<sup>15</sup>Muhammad Riduan Harahap, "Konsep Pendidikan Islam Menurut Muhammad Yunus". *Jurnal Pendidikan dan Konseling*, Vol. 5, No. 2, 2023, h. 96

learning and online learning platforms, students gain access to resources from various authoritative sources and diverse Islamic perspectives, thereby deepening their understanding. Technology also facilitates data-driven assessment methods, such as interactive quizzes and online exams, allowing for a more accurate and responsive evaluation of students' progress. In this context, the question-and-answer and discussion methods advocated by Mahmud Yunus can be readily implemented through online discussion forums and interactive Q&A sessions, enabling students to engage actively and sharpen their critical and reflective thinking skills.

Furthermore, digital technology plays a crucial role in broadening the reach of Islamic education globally, making it accessible to students from diverse backgrounds and geographical regions. Thus, Islamic education can now connect with communities that may have previously faced challenges accessing formal Islamic educational institutions, whether due to geographic factors or limited access. The use of technology, such as video conferencing platforms and educational websites, creates opportunities for Islamic education to become more inclusive, fostering cross-cultural collaboration and strengthening unity among Muslims worldwide. This aligns with Mahmud Yunus's vision of Islamic education, which aims not only to cultivate knowledgeable and ethical Muslim individuals but also to prepare them for roles in a global society in the modern era.

## CONCLUSION

This research reveals that Mahmud Yunus's perspective on Islamic education demonstrates both alignment and diversity in his approach. Mahmud Yunus asserts that the primary objective of Islamic education is to prepare individuals for success in both worldly and spiritual lives through the universal development of intellectual, moral, and practical skills. The various methods he advocated—such as storytelling, question-and-answer sessions, discussions, habituation, role modeling, and lectures—reflect his commitment to fostering a profound understanding of Islam in everyday life. Moral education holds a central place in his conception, aimed at shaping individuals with strong, ethical character within the Muslim community. Moreover, Mahmud Yunus emphasized the importance of integrating religious and general knowledge within the curriculum, which he viewed as essential for preparing a generation capable of contributing positively to a complex modern society. Through this comprehensive perspective, Mahmud Yunus's contribution to Islamic education remains not only relevant to contemporary contexts but also offers meaningful guidance in forming morally grounded and highly competitive Muslim individuals.

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